Volume LXXI CHICAGO, JULY 17, 1913 Number 20

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

REST

To spend the long, warm days
Silent beside the silent-stealing streams,
To see, not gaze,—
To hear, not listen, thoughts exchanged for dreams:

See clouds that slowly pass,
Trailing their shadow o'er the far faint down,
And ripening grass,
While yet the meadows wear their starry crown:

To hear the breezes sigh,
Cool in the silver leaves like falling rain,
Pause and go by,
Tired wanderers o'er the solitary plain:

See far from all affright,
Shy river creatures play hour after hour,
And night by night
Low in the nest the white moon's folding flower.

Thus lost to human things,
To blend at last with nature and to hear
What songs she sings,
Low to herself when there is no one near.

—*Margaret L. Woods.*

CONTENTS

The Happy Wanderer.—*Selected*.....307

EDITORIAL—
Notes.....307
A Theological Student Not On the Program.....308
Star and Cross.—JAMES H. WEST.....309
Industrial Justice.—JAMES G. TOWNSEND.....310

THE PULPIT—
A Predominant Emphasis On Social Ideals and Endeavors.—*Rev. Edward Cummings*.....310
Signs of the Times.—*Rabindra Nath Tagore*.....313
Helps to High Living.—*Thomas a' Kempis*.....314

THE SUNDAY SCHOOL—
The Growth of the Hebrew Religion. Lesson XIX—Ruth.....314
The Master Paradox.—*W. C. Cooper, M. D.*.....316

THE STUDY TABLE—
Two Fine Books.—E. P. POWELL.....316

THE FIELD—
Exclusion of Russo-Jewish Students from German Universities.—*The Jewish Criterion*.....317
Experience the Best Expositor of Doctrine.—*The Continent*.....317
A New Menace.....317

UNITY PUBLISHING COMPANY, ABRAHAM LINCOLN CENTRE, CHICAGO

WRIGHT & COMPANY
STEAM **COAL** DOMESTIC
Telephone Yards 5166
Main Office and Storage Yards:
1047 W. Thirty-Fifth Street
CHICAGO

FOR **Ice Cream**
Unexcelled in Flavor, Richness and Purity, telephone Oakland 290
FROZEN ARTS
743 East 43rd St.

PRINTING
We solicit the patronage of all those requiring First-Class Printing and Engraving at reasonable prices : : : :
Oakland Printing House 161 East 39th Street Phone Doug. 4805

Milwaukee - Downer College
Milwaukee-Downer Seminary
MILWAUKEE, WISCONSIN
College Courses lead to Bachelors' Degrees. Home Economics Courses for teachers. Seminary admits to Eastern and Western Colleges. Music, directed by Emil Liebling; diploma. Art, Elocution, Gymnastics and Athletics. Combines advantages of city and country.
MISS ELLEN C. SABIN, President

1902—One Wagon
1911—10 Wagons
and
Four Automobiles
We are patronized by those who desire and appreciate an excellent quality of laundry work.
BISSELL LAUNDRY CO.
Phone Douglas 1003
653-59 39th Street

Drexel State Bank
Cottage Grove Ave. and Oakwood Blvd.
A convenient bank for South Side Residents, where your account will be appreciated whether large or small.
Savings accounts can be opened with one dollar or more, on which three per cent interest is paid.
This bank is open Saturday evenings from 6 to 8 in addition to the regular banking hours.
RESOURCES OVER $3,000,000.00
Oldest and largest bank in this section of the South Side.
Your Account Invited

THE Keeley Treatment
For Liquor, Opium, Morphine and Other Drug Using.
SUCCESSFUL FOR 33 YEARS
and still the best because we keep up to date always
We have remedies which cure the *Tobacco Habit and Nervousness at home* without interfering with business.
Send for Illustrated Free Booklet.
All Correspondence Confidential in plain envelope.
The Keeley Institute
DWIGHT, ILL.
CHICAGO OFFICE:
SUITE 906 RECTOR BLDG.
79 W. Monroe Street

John I. Oswald, Pres. and Treas. Chas. F. Blakely, Vice-Pres.
James P. Kugler, Secretary
THE BLAKELY-OSWALD PRINTING CO.
Printers and Binders
Telephone Wabash 3854 120-124 W. Polk Street, CHICAGO

Advance Roofing and Sheet Metal Works
INCORPORATED
FRANK R. PRIEVE, President
4830-32 Cottage Grove Ave.
Phone Oakland 3776
Sky-Lights and Sheet Metal Works. Gravel, Slate and Metal Roofing

Do Your Rugs Need Cleaning?
Rugs and Carpets Cleaned by Compressed Air and Renovated -- Oriental Rugs Naptha Cleaned
LET US FIGURE ON YOUR RUGS PHONE DREXEL 231
SCHUMANN & CO.
3954 COTTAGE GROVE AVENUE

DREXEL MARKET HOUSE
Fred Welberry—Robt. H. Ramm
GROCERIES, MEATS AND VEGETABLES
3958 Cottage Grove Avenue
Telephone, Drexel 115 Telephone, Auto 73-096
ORDERS PROMPTLY ATTENDED TO

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXI THURSDAY, JULY 17, 1913. NUMBER 20.

THE HAPPY WANDERER

He is the happy wanderer, who goes
Singing upon his way, with eyes awake
To every scene, with ears alert to take
The sweetness of all sounds; who loves and knows
The secrets of the highway, and the rose
Holds fairer for the wounds the briars make;
Who welcomes rain, that he his thirst may slake,—
The sun, because it dries his dripping clothes;
Treasures experience beyond all store,
Careless if pain or pleasure he shall win,
So that his knowledge widens more and more
Ready each hour to worship or to sin;
Until tired, wise, content, he halts before
The sign o' the grave, a cool and quiet inn.

—*Selected.*

Following the custom of many years, the editorial office of UNITY has been moved for the midsummer months to its old haunts on the Wisconsin River. Tower Hill, is its Postoffice address; Spring Green, is its telegraph address; Helena, is its railroad station and express office. All these are in the dumpling country of Wisconsin. Diligent planting, training, trimming and seeding have made this bluff side increasingly beautiful. The old ideal, the original inspiration of the Tower Hill founders, still dominates the management. A quiet place, O so quiet! where weary preachers, tired school-teachers and nerve-racked city victims may find the maximum of silence, the minimum of care. The Tower Hill garden and the Jersey cows are at their best. The Editor is touched with *his* maximum of indolence, but from this restful retreat on the hillside he will send weekly greetings to his readers, hoping for them something of the release from the strain of the city, he enjoys. We invite as many of our readers as may to shares the serenities of Tower Hill. There is welcome for them in the geographical Tower Hill,—there are accommodations for several more,—but the spiritual Tower Hill is the more hospitable and ample retreat to which UNITY invites its readers. It is a place far removed from the distractions of petty ambitions, small jealousies and the quest of unworthy ends. The Tower Hill devoted to the study of perennial things in literature, to the fundamental things in the story of religion, is the Tower Hill to which UNITY invites its readers. As usual, for a month, beginning with July 13 in Emerson Pavilion, UNITY's Editor will give the substance of the study of The Growth of the Hebrew Religion, that is now presented in outline to UNITY readers; and, as usual, the poets will interpret the beauties of nature and strengthen the peace of mind.

The Special Parcel Post stamp has already been denatured. It is now good for any package. Parcel Post is no longer an experiment or an appendix to the postal system, but an integral part of the system,—and this is but the beginning. Why stop at eleven pounds? Why talk about a mail-*bag* and not of a mail-*wagon*, or a mail-*train* in truth and in deed? Where are the prophetic eyes turned to the future that dare tell where the duties or the opportunities of Uncle Sam as errand-boy of the public are to end.

The Chicago *Record-Herald,* in a recent editorial, calls attention to the perils of vacation. "The Old Moss-Covered Bucket" and the "fresh milk right from the barn" are fraught with dangers. Better have your water boiled and your milk sterilized if you want to avoid typhoid-fever when you go in search of country air; at least trace the water to its source and visit the barn at milking time. The editorial *"we"* dictates this note at a place where such inspection is invited, and invites the reader to call at the editorial sanctum at Tower Hill any time during the next two months and he or she will be offered water to drink drawn from the Potsdam sandstone, water that first sees the light when it flows into the ice-pitcher; milk and cream from the Jersey cows that find sanitary shelter in the "paper barn" that came near making the editor of UNITY famous.

Miss Agnes Nestor, well known and beloved in Chicago as the efficient organizer and leader of the "Woman's Trade Union League," is not slow in discovering the next thing to do and in taking advantage of the strategic situation. The "Fifty-four-Hour Law" which undertook to establish the maximum week's work for women and children at nine hours per day, was defeated by the same Legislature that gave to women the right to vote. Now this League, with a membership of a thousand women in Chicago, is arranging to remember at the next election time

the seven state senators who voted against this altogether righteous provision. Miss Nestor is reported as saying:

> We will try to answer the question, "Is there an invisible government in Illinois?" We will tell our personal experiences at Springfield and these experiences ought to answer the question. We will go after the seven senators with meetings in each of their districts. We have subdivided the localities where the greatest number of girls are employed and we are going to endeavor to interest all of them.

Good for Miss Nestor! The co-operation of Senator La Follette of Wisconsin, and others, has been solicited. UNITY is with the girls, the hard-working women and the over-taxed wage-earning children. UNITY would like to help in this bloodless but high war.

The Sunday *Record-Herald* is conservative on battleship problems, probably in sympathy with that belligerant "peace-maker," the Navy League, but in an editorial on "Military Expenditures," in the issue of July 6th, it gives publicity to some startling figures which are either criminally ignored or ignorantly overlooked by the bumptious patriots who are so afraid that the flag of the United States will receive an insult, or that its acquired territory will be invaded by foreign powers. This conservative journal declares that next to that of Great Britain the United States Navy is the most costly in the world. Our navy expenditures now exceed those of Germany by $15,000,000 and those of France by $46,000,0000. They are double those of Russia and six times those of Japan. And still the United States is the most isolated of nations, as well as the most pacific. Our army expenses are more than two-thirds those of Great Britain and double those of Japan; adding our pension expenses, the grand total of military expenditures on the part of the United States exceeds that of any other country, that total reaching $393,000,000 against $350,000,000 of Great Britain and $309,000,000 of Germany. Excluding the Postoffice department, which is approaching self support, two-thirds of the annual appropriations of the United States are on the military account. Here is something to think about! What pays for all this? Where does the money come from? And still the baker, butcher and candlestick-maker are being vivisected, hoping thereby to discover the cause of the "high cost of living."

In spite of his many progressive qualities and large contributions to progressive movements, Theodore Roosevelt is still the "COLONEL!"—the most aggressive embodiment of the "military spirit," in the United States. It is the problem of civilization to eliminate this same spirit. Mr. Roosevelt still harks back to the political economy of the Middle Ages, expecting to usher in the era of reason by fostering the brutal and brutalizing forces of war. Many of his friends have been hoping that the militancy of the Colonel was but accidental, a tendency that he was outgrowing, but his latest conspicuous utterance, at the Bunker Hill Anniversary Banquet in Boston, is discouraging. After exploiting once more his "peace policy" by means of a big navy, he proceeded to say, according to the report of the *Boston Herald*:

> I will never consent to arbitrate national questions of vital honor and national interests. What is more, I know my countrymen, and I know that they will not consent. Uncle Sam will never arbitrate a slap in the face, and in the last resort the navy is Uncle Sam's punch.

This is the bunkum of the spurred and belted cowboy. It is the logic of the bar-room. Defective has been the training and inadequate the teaching that does not enable an eighth grade school boy or school girl to see through this specious logic. Take "Uncle Sam's punch" at its face value, and what does it mean? It means the turning loose of trained experts, armed with the latest instruments of destruction, who are innocent of offense and generally ignorant of the cause, to face similarly innocent experts on the other side, equally innocent of the offense and ignorant of it, and with music, flags and mock heroic appeals, set them to the work of annihilating one another. Suppose the "slapper" wins, he has succeeded in adding insult to injury, heaping humiliation upon the innocent. Suppose the "slapped" wins, he has succeeded in killing off innocent sons, husbands and sweethearts, and left the insolent offenders still alive to repeat the insult. Great Heavens! Is this the latest reach of our civilization? If questions of "vital honor" and "national interests" cannot be settled by a competent Court of Arbitration, who or what can settle them? The Colonel's settlement of international problems rendered into the slang of the rowdy,—is it not this?—instead of collecting my debts by process of law, where I might lose, I will take it out of my neighbors hide!

A Theological Student Not on the Program

David Reese Williams, convicted of good Welsh blood by his very name, is a theological graduate of the Harvard-Andover School, who did not propose to be left out of the graduating exercises on account of his radical opinions. According to the *Boston Herald*, three of the graduating boys had been heard, they had read lengthy papers upon strictly theological subjects as follows: "The Christ of the Gospels and the Christ of the World," "Modern Tendencies of Congregationalism Viewed in the Light of History," and "The Immanence of God." Three eminently appropriate subjects for theological students.

But, just as the diplomas were to be awarded, a number, not on the program, was inprovised, when

the fourth graduate proceeded to the platform. Bowing in the direction of the Faculty, among whom sat the venerable Charles Eliot, President Emeritus of the University, he said: "If there is no serious objection on the part of the faculty, there will be another address." We can believe the paper when it says that "several minutes elapsed before there was a reply." Audience and faculty were amazed. At last a gesture from the presiding officer allowed the student to proceed and the young Socialist Divine entered upon an address, said to have been entirely extemporaneous, which carried both speaker and audience out of themselves. He spoke with great forcefulness upon his subject, emphasizing every point with a voice shaking with emotion. Slight of build, eyes snapping, he waived aside the topics taken by his fellow students as of only incidental importance, declaring the vital question of the Church today, to be "What shall be the attitude of the Church to the great question of poverty, and the social question in general?"

UNITY would be glad to give the whole address,—for a man so burdened with a message that he could over-ride the conventionalities and still hold the respect and attention of such an audience and occasion deserves a wider hearing. But we can only give the meager report of the Boston daily, which quotes him as saying in part:

> Here we have little children working in the mines, in the mills, the factories and workshops, while there are able-bodied men compelled to tramp the streets in idle search for work. Women are forced to eke out an existence in nerve-racking, soul-destroying industries, doing the work of men when they should be at home doing the work of mothers.
>
> Think of the Lawrence strike. Two were killed there; many more at McKee's Rock and in West Virginia.
>
> Are these strikes mere skirmishes in an impending struggle? We are hearing today grumblings of an industrial revolution. Progress must be made gradually, but not grudgingly, lest we awaken some fine morning with a revolution at our back door.
>
> Ladies and gentlemen, I firmly believe that it is high time for the church to address itself to the great social problems and the present critical social unrest that men may think seriously and sanely as Christians. Perhaps then we may be able to pass the crisis with safety and without violence and bloodshed.

Mr. Williams is a graduate of Marietta College; his father and brother are Congregational ministers, the latter, pastor of a church in East Boston. His interest in these social problems dates back to the time when he was a boy and his father was pastor in the mining regions of Pennsylvania. During his studies in Cambridge he was a member of the Harvard Socialist Club; raised funds and otherwise showed active interest in the Lawrence strikers. He has won Phi Beta Kappa honors. Here is a young graduate to be watched and a theological School to be studied. We wonder what effect this impromptu address will have upon the Faculty when they come to arrange another graduation program!

Star and Cross

One of the broadest and most suggestive religious addresses of recent days was an address before the Free Religious Association at Boston during Anniversary Week. Its breadth and suggestiveness were like a draught of cool water to those present free and unbiased enough to perceive its refreshing characteristics. On the other hand, its breadth and suggestiveness—its timeliness as a nearer true interpretation of long-misunderstood matters of the Christian religion, and its value as a working basis for a current re-birth of religion throughout the world—were all overlooked and scoffed at by a certain number of those present, among them being many ministers.

The almost utter uselessness of ever offering to men a reasonable substitute for unreason, a modern workable substitute for ancient unworkable superstition, was thus once again forcibly demonstrated. The tempest in the "liberal" tea-pot which this address has caused to blow across the Universalist and Unitarian inland-ocean seems to the rational thinker unbelievable in the year 1913. Letters by mail as well as in the religious press have flown here and there as if the earlier days of Parker and Emerson had returned. Has there been after all no progress at all in sympathetic hearing during fifty or sixty years? Apparently not. Is the cause of progress, then, an impossible cause? Do they delude themselves who believe "liberal" religion is more liberal today than it was yesterday? this year than in the year of a certain Berry Street Conference or of a certain Harvard Divinity School address of two generations ago? Absurdly abusive letters there have been; letters pathetic in their anxiety for a possibly "lost soul"; letters revealing a depth of credulity and of superstitious reverence for "inspired" scriptures which at least a few workers have longingly hoped more or less non-existent in this so-called enlightened age;—newspaper letters gratefully grateful that such thought can be held by but few!—all kinds of letters, with some encouraging ones. It is an interesting experience for 1913.

So great has been the falling afoul of a single incident of the address, that no one has had time or thought to point out the vital force of its main object—the setting forth of the great truth that the kingdom of Heaven is at hand!

There certainly should be room for the essential, if there is room for the controversial. The Secretary of the Free Religious Association therefore has unusual pleasure in offering UNITY readers in this issue the address by Rev. Edward Cummings under discussion; and by request the Secretary appends to this brief article the following lines germain to the present controversy, reprinted from the *New Ideal Magazine* of twenty-four years ago:

STAR AND CROSS

"The time has come when all men shall be free!"
Thus in my dream an Angel spake to me:
An Angel on whose forehead gleamed a Star,—
Beneath whose feet reclined a shattered Spar.

Bright was his countenance, though dread his word!
Raptured I gazed, but shuddered as I heard:

"I am inspirer of the Modern Seer:
Knowledge,—'Star-eyed,' men call me, and do well!
Secrets of Past and Coming Time I tell;
Earth's child-conceptions fade now I am here!
In hope foundationless, enmixed with fear,
Before the Central Scaffold of the years
Full long a time a thoughtless world has bowed.
Now see we clearer! clearer still shall see!
Take hence the Cross!—here, wrap it in its shroud!
In reverence bear it—wet with wasted tears—
Futile as sign of Immortality—
To Arimathean Joseph's rock-cut tomb
(Where he for Greatness made in love fair room),
And lay it where its Victim's ashes be!
The *Star* henceforth be symbol—stars give light:
The Cross's origin was Dreams and Night."

The Vision smiled, and light upon me broke.
But some—"It thundered, not an Angel spoke!"

JAMES H. WEST.

Industrial Justice

The question whether or no the conditions in our country for making a living and developing one's nature are more favorable than they were a generation ago, is an idle one. We all know this, that despite our enormous wealth, and notwithstanding the products of our farms and factories are far beyond the necessaries of food, fuel, clothing and shelter, there is in our midst an unspeakable amount of ignorance, poverty, squalor and disease.

And we are beginning to see without reference to this or that system that these conditions may be mitigated or destroyed if we were willing to consent to those ameliorations demanded by simple justice—ameliorations that all who have heart and imagination can begin to work for immediately. These ameliorations are:

1. Compulsory education for all boys and girls as far as through the High School.

2. The prohibition of child labor in all of its forms. I saw on the coldest days of the winter *little* children, thinly clad, delivering papers.

3. A more adequate wage for the working people, shorter hours and more pleasant working surroundings.

4. The employment of women in the trades and factories should be discouraged and discontinued as fast as possible. The place for women is primarily in the home, but as there are many who are not struck by the darts of the Homeric Eros they should find employment in the schools, in art, in science, in journalism, in literature.

5. There should be for every workman who has grown old and feeble, who is no longer able to care for himself and wife, an adequate pension. The cloud of fear and anxiety which now surrounds innumerable homes would glow with light, if the parents knew that their old age would be protected and they would not become a burden to their children.

Our three great perils are, in my judgment, ignorance, poverty and wealth.

JAMES G. TOWNSEND.

THE PULPIT

A Predominant Emphasis on Social Ideals and Endeavors*

By REV. EDWARD CUMMINGS

I am greatly indebted for this opportunity to tell to others the things uppermost in my own mind with regard to these religious problems. These speakers today are making specific contributions to the general topic, and my contribution is to be from the social side. I approached the work of the ministry and the problems of religion from the social and the sociological side. And if I had the training of young men for the ministry, and wanted to make it impossible that they should not be religious, and wanted to make them realize that the only life worth living is the religious life, I should not take them through the ancient curriculum of the divinity schools and teach them Hebrew and the rest; but I should take them first of all to the great problems of social life; because there they would find out that the only rational life for individuals and for society is a life based upon great fundamental religious truths and ideals.

It was Plato who brought forward so beautifully the fundamental fact that there is no individual salvation. Plato said, as you remember, that the individual is society writ small; and that society is the individual writ large. The one is the microcosm, and the other is the macrocosm. And he shows that it really makes no difference whether you ask, What shall I do to be saved? or whether you ask, What shall society do to be saved? The small writing and the large writing are identical;—only it is a great advantage to have the large social writing to turn to, when you are in a hurry, when you are mad, when you are indignant about wrongs, when your own personal prejudices and immediate interests are involved. At such times as these you need a microscope and considerable care if you think of trying to solve the problem by looking at your individual self,—at the smaller writing. But if you put the problem, as Kant at a later day taught the world how to put it, in the large, you read the large writing first, and then you conform to that,—knowing that when the heat and confusion of the hour are over, you will find that if you read the large writing correctly and were loyal to that, you have also done the highest and best thing for your individual self.

That is a very old truth. Plato embodies that truth, you remember, in his picture of an ideal Republic, in which he shows that an ideal society is simply a great social family. And he carries the family analogy so far that he insists that all the children of the social family, no matter whether they belong to the golden, or to the silver, or to the iron families, of which society is composed, are absolutely entitled to the same equality of opportunity. He even goes so far as to say it would be a good thing—I never quite know whether he is joking a bit or is in earnest about it—if in the ideal community they would take the babes away from their mothers at a tender age and mix them all up, and

*An address before the Free Religious Association of America, at Boston, during Anniversary Week, 1913, the general topic of the day being "A Religious Program for Today," treated from various points of view. Mr. Cummings was formerly professor at Harvard College. He is now minister of the South Congregational Church, Boston ("Dr. Edward Everett Hale's Church").

keep them away long enough so that even the mother could not tell which babe was hers. Then each mother and each father would look upon all the children of that generation, and would say, That one may be my child, or this one may be my child; this is my girl, possibly, and this is my boy: therefore the conditions in society must be good enough everywhere for my child; no child must live in any house that is not good enough for my child; no child must go to any school that is not good enough for my child—lest perchance it should be my child. And in like manner, all the children would treat all the men and women as their own fathers and mothers.

Be it allegory or not, it embodies a great truth, upon the recognition of which the salvation of the world depends.

Moreover, Plato tells us another great truth. For he goes on to say that the first great industry of such a social family is—what? A man said to me once, years ago: "I would like you to write an article for my magazine, on the leading industry of New England." I was an economist then. I suppose he thought I was going to write about cotton, or something of that kind. I said to him, "You mean education, I suppose?" "Oh," he said, "I never thought of that; I never thought of it. I suppose that is an important industry." Plato said that in such an ideal society *the* important industry, the first and most important, was education; and that no system of education was adequate until it provided equal opportunity for every child in the social family. Not that they should all be treated alike; but that equal opportunity should be given them to make the most of the different innate capacities that they had; that the golden child might have the golden opportunity—might rise to the highest profession, might become a teacher, no matter whether that golden child was found in an iron family or in a silver family or in a golden one. It should be the great task, the great first industry, of such a society, to find out where the golden children are; to *establish vocation bureaus.* Imagine Plato saying that! That, in effect is what he said:—Establish vocation bureaus; find out what the "calling" of each child is; find out whether children are gold, silver, or iron children; whether they ought to be educated as teachers, or whether they ought to be merchants, or mechanics, or something else; and give them the opportunity which will enable them to make the most of themselves, and thereby be of the most service to the community.

Finally Plato went still further, and said another very important thing. Having taken care of these children, having brought them up, having made education our first great industry, choosing our best golden men and women for that work, so as to give each an opportunity to make the most of the peculiar talents that he has; then we must say to them: You are not your own; you are bought with a great price; you belong to society; and when at the age of five-and-twenty you have completed your education and are ready to graduate from the schools and colleges, then for the next fifteen years you must go down into the —what we call *slums.* His allegory was, to go down into "the cave," where people sit chained with fetters of ignorance and superstition, with their faces away from the light, looking at the shadows of realities on the wall. It is the business of educated people to go down and take them by the shoulders and turn them out toward the light, and lead them up through the blinding light of the new truth that will dazzle their eyes at first and make them stumble, out into the glorious day of light and truth, that they may see the Author of all light. And if one of these educated youth says: I do not want to go down there and do that disagreeable work,—Plato says to him: It is not for you to say; it is not for you to choose. Society has bought you with a great price, and trained you that you might do these things,—trained you not simply for your own self, but also for the benefit of society. And then he adds, After all, if you want to do what is best worth doing, and what will give you the happiest life, you will still choose this very work; not because you are under obligation to do it, but because it is just as essential to you as it is to society. That is to say, there is no other way for you to realize yourself and to work out your own salvation. So you do this social service work for fifteen years. They will call you a college fool, and all that kind of thing, and laugh at you when you first go down into the cave of shadows; but after a little time, just because you have seen the realities that they have not seen, you will be able to interpret the shadows better than they can, and to explain to them the realities. After you have done that fifteen years, you can have five years more of scholaristic training and recreation. Then after five more years of work for society, you may enjoy a beautiful old age.

I review Plato's ideals because some of you remember that when our Christian Fathers began to study Greek philosophy they were so much impressed with the close correspondence between the ideas and ideals of Plato and those presented by Jesus, that it was even suggested that perhaps Plato was such an exceptional man that he had been allowed to have a prevision of the truth,—a sort of special revelation of things not otherwise revealed except by Jesus himself. And it is very extraordinary to think what would have happened if the religion *of* Jesus had been preached to the world during the last nineteen hundred years, instead of this post-morten theological religion *about* Jesus which has usurped the place of his teachings for all these centuries.

For the religion of Jesus was to an extraordinary extent a new and more beautiful statement of the great Platonic ideals, glorified and kindled with some of the enthusiasm that shone out of the ages in the face of Isaiah and other great prophets of the Hebrew race. And think what that beautiful religion of Jesus might have meant to the world, if it had not been for the tragedy of the crucifixion, and the shadow which the cross has cast across nineteen centuries,—darkening the world with superstitions, and carrying us back into many of the primitive relations of man to God, where men try to gain their individual salvation with incantations and magical formulas and conformity to certain rituals—a slightly sublimated form of the old incantation religions.

Just think for a moment what it would mean. Jesus came, and what did he proclaim? Why, he said, "The kingdom of Heaven is at hand"; and he went about as I would like to go about everywhere, standing wherever I could make men and women listen, and saying, "The kingdom of Heaven is at hand." And he meant Plato's family kingdom. For Plato says at the end of The Republic [The Republic, Book IX],

"Perhaps in heaven there is laid up a pattern of it for him who wishes to behold it, and, beholding, to organize himself accordingly." He meant Plato's ideal kingdom of Heaven was at hand. He did not mean that ridiculous spiritual roof-garden in the next world where the elect few of the "reedemed" are supposed to rejoice in everlasting bliss, in utter disregard of the endless agonies of the damned below. That is a barbarous and ridiculous conception of the kingdom of Heaven. At best, according to that ridiculous religion, our ancestors seemed to think there was going to be very little to do in that heaven, except join the choir and sing loud enough so that you should not hear the moans of the people in the basement; and some even thought one of the joys of heaven was to be found in looking over the battlements of this spiritual roof-garden and congratulating yourself that you were not in the burning lake of brimstone and fire below. Obviously, anybody who really deserved to be in heaven would immediately insist on starting a social settlement in hell. And in spite of all his narrowness and limitations, Plato's heavenly ideal was far more what Jesus had in mind than this old Christian conception.

Truly, the kingdom of Heaven is at hand. No, not the mineral kingdom, not the vegetable kingdom, not the animal kingdom; but the *spiritual* kingdom is at hand; the kingdom of God is at hand; the highest kingdom, of God and the soul, is at hand. You all belong; not to the animal kingdom of the body that perishes; you belong to the highest phase of life,—the heavenly, spiritual, divine life. The kingdom of God and the soul and eternal life is at hand; and everybody who wants to save his soul must belong to the kingdom of God, must belong to the spiritual kingdom, must recognize the supremacy of spiritual laws, must live the eternal life.—Oh, no, not in the next world! you rise into the spiritual kingdom and begin to live the eternal life here and now.

A young man comes along and says to Jesus, What shall I do to inherit this eternal life we all want?—Why, live the life of virtue. Obey the commandments; do what seems to you right; virtue is its own reward. To live the life of virtue, to be true to the light you have today, is to have more light tomorrow. To be true to the ideal you have today is to have a more beautiful one tomorrow. To be loyal to the vision that beckons you today is to have a more inspiring one tomorrow; and so on and on through all the tomorrows of eternity. He abolishes death and abolishes the resurrection of the body which our materialistic, post-mortem Christianity has been talking about all these centuries. Live here and now the eternal life, because it is the only life worth living. Mortals must live as immortals, or they cannot live as rational beings at all,—can only live as animals and members of the animal kingdom.

That was his great cry—the spiritual kingdom is at hand. What kind of a kingdom is this spiritual kingdom? It is the family kingdom that is at hand, it is the kingdom of our Father. Go out, he said to his disciples, into all the world and preach this new gospel, this good news, to every creature,—not simply to the Jew, to every nation,—that the family kingdom of our spiritual father is at hand, and that spiritual law is the supreme law in the world, and that the only life worth living is the eternal life by which you rise out of the mere animal kingdom of the body that perishes, into the more and more abundant life of God and the soul. Live the family life. Yes, live the family life—was what he was saying when he declared, "The kingdom of Heaven is at hand." The family kingdom is at hand, which binds together all men everywhere in one great brotherhood. He took the largest family circle, as Plato had taken the smaller municipal circle, and said that we belong to the great inclusive family of our spiritual Father, the family of God's spiritual children everywhere. You remember how loyal he was to this ideal. When they said to him, so tradition tells us, Your mother and your brethren are waiting for you,—he pointed to the common people who were listening to these great truths so gladly, and said, Behold my mother and my brethren. And he declared that on the last great Day the Judge will say, Inasmuch as you did it unto the least of these my brethren, you have saved your souls, and gained the kingdom of Heaven. There is no other way.—"Inasmuch as you did it unto the least," and obeyed the great family law of the devotion of strong to weak.

Now, you are looking for a forward program in religion. I believe the great world, the larger and more intelligent part of it, is tired of the mistaken, theological religion of the cross, and is waiting for the saving and inspiring family gospel which Jesus and other great teachers have brought the world.

The cross was a terrible mistake; it was a woeful tragedy; it was a great crime. The traditional darkness that is said to have settled upon the earth at the hour of the crucifixion, really typified the darkness of old superstitions, of old credulity, of old myths about the Garden of Eden and the wrathful God, and all the things that Jesus never mentioned when he summed up the law and the prophets in the great family commandment of love to God and man,—which then settled down upon the world and obscured the light of the saving truth which Jesus taught. And that shadow of the cross, that shadow of a great mistake, of a terrible error,—insisting that somehow our salvation depended upon the perpetration of that dreadful crime,—has entirely misled our Christian civilization. That religion of the cross is a failure. It would have been a great deal better had there been no cross. Then the great Master might have gone on spreading his gospel. Then perhaps he might have saved the truth he taught from the fate that he feared,—of being poured back into the ancient wineskins, and all mixed up with fables, like the fable of the Garden of Eden and the wrath of God; so inextricably mixed up and confused that, as he said, you lose both the old and the new. For the world has lost the significance of both the old and the new for centuries; until, by a sort of chemical analysis called the higher criticism—that is to say, common-sense criticism,—people have now begun to separate the contribution of Jesus from the contribution of tradition which he tried to get away from, and free the world from. And that loss of saving truth for all these weary centuries is the expiatory penalty which the world has paid for the crime of the cross.

Therefore I should like to substitute the religion of Jesus, as a practical program of individual and social salvation, for the religion of the cross. I should like to substitute the living gospel of the living Jesus for the post-mortem, theological, and ecclesiastical religion of the cross. The religion of the cross has proved its inability to save the world, or save Christian civiliza-

tion, or even save itself. It is high time to do justice to Jesus, and to the other great spiritual leaders of humanity, and give his great family gospel a trial. It is high time to come to the rescue of the dying world. The world has suffered long enough in expiation of the great crime of persecution and intolerance which silenced the voice of the Master even before his saving message could be understood. The errors, superstitions, persecutions, wars, hatred, intolerance, strife of nineteen Christian centuries is punishment enough for the crime of the cross. It is time for the star of Bethlehem, so long eclipsed by the shadow of the cross, to shine forth once again through the gloom and mist of ages, and teach the wise men and women of the world where to look for the Christchild and the holy family; teach them to bring their gifts of wealth and wisdom to the humblest child and the poorest family; teach them to give as Jesus taught mankind to give if they would find salvation and gain the kingdom of Heaven,—"unto the least." I would that over every church and temple might float the white flag of the Universal religion of peace and good-will, blazoned with the guiding star of truth and light and love, bearing above it the prophetic birth-song of the angels, Peace on earth, good-will to men; and beneath it the motto of Jesus—Unto the Least. For the salvation of the world depends on following that guiding star. That star of Bethlehem was the star of destiny, the birthstar of a new civilization, the rising star of a new epoch in human history—just because it went and stood over the humblest family, instead of standing over palaces and the houses of the rich, as the stars of destiny had always done before. And that guiding star is standing today over the poorest tenement in the city, over the humblest shack in the mountains of the South, over the humblest home in all the world. Individual salvation, social salvation, the salvation of the world, comes from following that star and giving as the wise men gave. There is no other way whereby men and nations can be saved.

Therefore let us substitute for the gloomy symbolism of the cross, the beautiful and inspiring symbolism of that wonderful Christmas story of the Star, the Christ-child, the holy family, the wise men, and the angelic prophecy of the coming on earth of the heavenly kingdom of peace and good-will. For the star of Jesus must carry on and complete the unfinished work which the cross of Jesus interrupted.

Jesus was loyal to his own natal star. He came "to bear witness to the truth"; and he followed the star of truth and love even though it brought him to the cross,—fervently as he prayed the cup of martyrdom might pass from him. For he knew, as we now know, that the salvation of the world does not depend on crucifying prophets and saviours, but on having prophets and saviours who are willing to be crucified if need be. Therefore follow the star—as the wise men did, as Jesus did, as the wise and good and strong must learn to do and teach the world to do, if men and nations an civilizations are to be saved. Follow the star, even though it bring you to your cross.

This is a dying world; and if you approach the problem from the point of view of the sociological student, you are impressed with the thought that it is a terribly real death and peril that we are facing. Our civilization, like the civilizations of the past, is doomed unless it can somehow find the law of life which they did not find, unless it can answer the riddle of the Sphinx that age after age they have tried to answer and failed to answer. Roman civilization died and Greek civilization and other civilizations died; they died of strife, they died of selfishness; they died because they did not know that the kingdom of Heaven, the family kingdom, was at hand;—because they did not know that there is no individual salvation apart from the salvation of the great Family; because no one proclaimed to them the gospel. Our Christianity has not understood or proclaimed the saving and redeeming truth all these centuries. And we shall perish miserably, as the civilizations of the past have perished, unless we learn the great truth, proclaim the truth, live by the truth, and make the spiritual kingdom of Heaven come, —the family kingdom of Heaven come,—and make the law of that family life the supreme law.

It is the great family law of the devotion of the strong to the weak. Yes, division of labor; yes, cooperation; but above all, that devotion of the strong to the weak, which prevents weakness, makes the weak strong, and the strong stronger, and the whole world better and better. That is the law of progress, of evolution. You can follow the course of that evolution in the vertebrate species from its beginnings in the family of fishes up until you come to man; then on through the clan family and the tribe family and the State family and the national family to the great family of nations which is now forming, as the highest phase of social evolution. To help the formation of that great international family is part of our religious program; it is a part of the program of evolution. We belong to all these families; but above all, to the great inclusive family of families, the divine family of humanity, that throws the bond of peace and good-will around the national families and the State families and the municipal families and the private families, and shows them all the way of salvation in obedience to the supreme spiritual family law.

SIGNS OF THE TIMES

One of the signs of the times, shall we not say the greatest sign of the times, is the recognition of the divinity of common humanity. "No more giants God but elevate the Race" wrote Browning. The race, yes the people—the common people. And our own poet Rabindra Nath Tagore has voiced the agelong cry of India's downtrodden humanity in words that thrill with passion and pathos. We give an English rendering of a few lines from one of his poems:—

"These plead for life

* * * * *

Give tongues to these the dumb and driven ones,
Ring hope out of these withered, broken hearts.
Fling forth the challenge,—"Come and stand but once
Together with lifted heads, and the Tyrant
Whose fear palsies you, will prove the greater coward
And skulk away when you awake."

* * * * *

O "Lyric Master"! Arise, awake. If nought else
But life left thee, bring it out,
And share it with these. Dost thou not see
How pain and woe undermine humanity?
How want and darkness circumscribe his world,
And stunt his growth! What incessant cry for
Food, life, light and the fresh air of heaven,
Health, strength and joy-lit happy days,
And, most of all, the heart with courage steeled
Doth rend the air? O Master! in this
Our poor stricken world, bring thy vision
Of Faith Triumphant."

—*From The World and The New Dispensation.*

The William Ladd Commemoration

The memory of the founder of the American Peace Society was signally honored in Portsmouth, N. H., on Hague Sunday, May 18.

In the morning a special peace sermon was preached in the North Congregational Church by the pastor, Rev. Lucius H. Thayer, D. D. Mr. Ladd's step-father, Rev. Joseph Buckminster, D. D., for a long time was the pastor of this historic church, which dates back to the pastorate of Rev. Joshua Moody.

In the afternoon, in spite of the rain, several hundred people gathered around the grave of William Ladd, in the South Cemetery of the city. Hon. Sherman E. Burroughs of Manchester, vice-president of the New Hampshire Peace Society, presided. Rev. Dr. Thayer offered prayer. The children of the public schools rendered peace hymns. Rev. Alfred Gooding, in behalf of the South Cemetery Improvement Association, voiced the gratitude of the citizens of Portsmouth for the co-operation of various peace societies in repairing the Ladd lot. The secretary of the Chicago Peace Society paid a brief tribute to the memory of the author of "A Congress of Nations."

In the evening a union meeting of the churches of Portsmouth was held in the spacious "meeting-house" of the historic North Church. Vice-President Burroughs, of the state peace society, presided. The anthems, hymns and responsive reading all voiced the peace message. Hon. Daniel W. Badger, mayor of Portsmouth, extended to visiting pacifists an official welcome to the city. The essay which had been awarded the prize offered to pupils of the Portsmouth High School by the New Hampshire Peace Society was read by its author, Lucius Ellsworth Thayer, to whom Chairaman Burroughs then publicly presented the prize in gold. (Twenty essays were submitted in the contest.)

Two addresses followed, the first on "William Ladd, Dreamer," by the Chicago peace secretary; and the other by Mr. George E. Fogg of Portland, Maine, the secretary of the Maine Peace Society, whose theme was "The Mechanics of Peace."

The local press gave generous space to the report of the Peace Day exercises, the *Portsmouth Daily Chronicle* of May 19 devoting over seven columns to the subject. Credit should be given to the Massachusetts Peace Society, the Rhode Island Peace Society and our South Atlantic secretary, Dr. J. J. Hall, whose generous co-operation with the Chicago society made possible the much needed repairs to the Ladd lot, than which, for pacifists, there is no more sacred shrine in the entire world.

One of the gratifying features of the occasion was the joy expressed by the mayor and other representatives of Portsmouth at the discovery that old "Strawberry Bank," which treasures memories of Pepperell, Paul Jones, the Kearsage, T. B. Aldrich, J. T. Fields, Daniel Webster, and the Treaty of Portsmouth, has the honor of being the resting-place of the "Peacemaker of Minot," whose name is destined to be ever increasingly luminous in that new and better and warless civilization of tomorrow. Truly it was a happy idea which inspired the New Hampshire Peace Society to initiate the peace exercises in old Portsmouth by the sea, and the 1913 Peace Day will long linger as a precious and inspiring and hallowing memory in the minds of those who were permitted to be present.

From Advoate of Peace. *Charles E. Beale.*

Helps to High Living

SUN.—Many are drawn back from the amendment of their lives for fear of the labour of the combat.
MON.—Why wilt thou defer thy good purpose from day to day? Arise and begin.
TUES.—The highest and most profitable lesson is the lowly esteem of ourselves.
WED.—It is good that we be sometimes contradicted. These things help to the attaining of humility.
THURS.—No man speaks safely but he that holds his peace willingly.
FRI.—We ask what a man has done, but from what principle he acts is not so carefully weighed.
SAT.—To be able to live peaceably with hard and perverse perverse persons is a great grace.

—Thomas a' Kempis.

THE SUNDAY SCHOOL

The Growth of the Hebrew Religion

A YEARS WORK

In the Study of the Old Testament as given by Jenkin Lloyd Jones to his Classes in Religion

1912 — 1913

Prepared for UNITY by DR. ALICE D. WILLIAMS

XIX.

RUTH.

TEXT: *For whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people; and thy God my God.* RUTH, I:16.

With this lesson we leave the peaks and high plateaus of the mountain range of Hebrew prophets and come into the valleys and by quiet streams. We take up the story books, the novelettes of the Bible.

Perhaps no one of the Bible stories is so universally known and loved as the story of Ruth. It has no blood and thunder in it, no hard, harsh bigotry and intolerance. The author is no novice at his task. He knows how to stimulate the interest of the reader and he winds up his story very sweetly, and graphically.

The book is entirely too finished, from a literary standpoint, to be only product from the hand of this unknown author, though it is the only one which has come down to us. The writer delights in the old folk-tales of his people, the events far back in their history, their curious customs and ceremonies in marriage, in barter, in exchange, and in contracts,—All these are full of interest and charm to him.

Now this was the custom in former times in Israel concerning redeeming and concerning exchanging, to confirm all things; a man drew off his shoe, and gave it to his neighbor; and this was the manner of attestation in Israel.

The plot of the story centers around the Levirate law under which if a man died without leaving a son the next of kin must marry his kinsman's widow. The son which was born from the marriage to the next of kin was regarded as belonging to the first husband. This custom takes us far back to the primitive thought of the existence of the spirit after death and the idea that unless funeral honors were paid to the departed spirit it could not rest in the grave and would wreak evil upon the living. The Greeks and many other ancient peoples observed these funeral customs, but among the Semitic peoples their influence was especially strong. The Greek plays of *Oedipus* and *Orestes* are built around this same idea. Daughters could not perform these funeral rites, so that the longing for the birth of sons, so prevalent in all nations, seems to go

back to the old time when a belief in evil spirits and in the use of charms and incantations against them was so general.

This little book, only four chapters long, while purporting to treat of the time "when the judges judged," contains within itself the evidence which helps to fix its date. The author, writing when there was enmity between Judah and Moab, indicates that only famine would send a Hebrew to sojourn in an enemy's country. But in the time when the judges ruled, in the eleventh century B. C., there was no such inimical feeling between the two peoples as arose later. In the fourth and fifth centuries B. C. the Moabites were enemies of the Hebrews and the book reflects this period rather than the earlier time. I Sam. 22:3, shows that David, while fighting for his life against King Saul, was in such friendly relations with Moab that he took his father and mother there that they might be in safety during the period of war in Israel. The prophet Elisha, II Kings 1:3, sent to the land of the Philistines the woman whose son he had restored to life, and she stayed there seven years. No unfriendly relation is shown in these instances.

The rabid conservative, Ezra, of the fifth century, B. C., wanted nothing that savored of progressive laxity in his nation. There must be no interference with temple services, rites, or the books of the law. By this time these were so revered that they were *sacro-sanct*, unalterable, there could be no deviation from them. Ezra saw that the tendency of the Hebrews to marry foreigners led to the deterioration of their own religion and caused them to look with tolerance on the religion of their foreign wives. Religion at that time was all of a man's life, the whole spirit of the people was ceremonially religious. Ezra also saw that marriage to foreigners was as likely to take place in Jerusalem as in Babylon; hence his insistence upon the divorce of all foreign wives. A law is always most closely observed at the time of its passage. But the author of our story seems rather to plead for the marriage of Israelites with foreign women if they were such as Ruth. Consequently the age of the book, if it is post-exilic, must be a little later in time than when Ezra was issuing his severe decrees against foreign marriages. It probably was a deliberate protest against the Ezra severity. The latest authorities place the date of the book of Ruth about the early part of the fourth century, one hundred years after the law of Ezra had gone into force.

The story of the book is so well known that it needs no retelling here. It has always been a favorite with poet and painter. It is used in the ritual of lodges, and has been made use of in fortune telling. Ruth's sweet declaration of loyalty has been made the vow of thousands. Interesting, also, in this connection, is the old belief in the tremendous sacredness of a vow. A promise made in the name of deity must not be broken; death was the penalty for breaking it. Interesting also is the old custom of the blessing, which was almost as important as the curse, though a curse had more weight among ancient peoples for while blessings might come true a curse was looked upon as a very terrible thing and sure to be fulfilled. Belief in the curse has not yet ceased. A blessing in the name of a deity meant that he must stand back of his name. And here, too, we come on the significance that primitive peoples found in a name.

Boaz dare not, according to the old custom, perform the near kinsman act toward Ruth if there were a nearer kinsman. The penalty was very severe for any infraction of the custom. "Boaz went up to the gate and sat him down there." All judgments were rendered in the gate of the city, where necessarily there were many witnesses. The ceremony of the release of the nearer kinsman completed, Boaz espoused Ruth and the book ends with the ceremony of name-giving to the son of Ruth and Boaz. The genealogy was probably added a hundred years later.

While the story was written with the hidden motive of protest against the rigors of the Ezra prohibition it may be true, as Cheyne brings out in his "Jewish Religious Life After the Exile," that it was written simply as a story of charming character, of kindly folk and beautiful old customs. At any rate the author was not a bigoted Jew. He thought the enmity between the Israelites and the surrounding peoples wrong. It was a time when, owing to the spread of knowledge of the Jahweh religion among foreign peoples, there was a great influx of proselytes. So that if the book had a mission it was as a missionary tract to show that if these foreign proselytes were true and righteous they should be considered as good in the sight of Israel as the Jews. It teaches the brotherhood of nations, the community of interests.

QUESTIONS ON RUTH

1. Why has the book of Ruth been so loved?
2. What was the Levirate law?
3. How may we determine the date of the book?
4. What interesting old customs are spoken of.
5. What is the story of the book?
6. Why was it written?
7. How can we use it today?

The Master Paradox

First, the question is—and what a shame that it is a question!—can I state and discuss what I wish to without offending the reader's religious sensibility? I do beg the reader for the nonce, to remember that my difference from him is the precise measure of his difference from me, and that there is no divine or miraculous reason why I should concede more to him than he should concede to me. Of all social qualities, no one of them is quite so noble and far-reaching in beneficent effects as is fairness.

The Master Paradox is this, The strongest known thing is the weakest known thing.

The strongest, most inflexible, most imperious (supra-physical) known thing is religious belief. Its strength is written on all the past, and especially on the last two thousand years, in blood and tears. Whatever of good may have been incident to Christianity through those chiliads, it is certain that its wickedness has been incomputable in words or figures. I state these known facts, not for any argumentative reason, but to illustrate the strength of religious belief. It is the strongest of all strong things.

Religious belief is the weakest of all weak things. It is substanceless and vacuous unto nothingness. It is purely an accident; an accident of heredity, temperament or place or of all these. Born of Christian parents within Christendom, you will be Christian if not a free thinker. The same is true with reference to Turkey, India, China or any other country, Religious belief is reasonless. The religious belief of a six-

year-old child or a mental imbecile has as much value as has that of the most authoritative religionist living. I set religious belief, down, therefore, as a thing holding in itself the greatest of possible paradoxes.

Religion is beautiful, tender and sweet beyond anything else known. It never persecuted nor killed any living being. "Religious fanaticism" is an impossibility. Fanaticism is always bad; religion is always good, and the two, therefore, are unassociable. This is it: the cursedness of "religious fanaticism" is the cursedness of theology. The heart and soul of theoligy is belief, shoulder to shoulder with intolerance. It is Christian theology, not Christian religion, that has damned our "religious" past. Thanks to the spread of free thought, the sky is clearing, and the world is faring toward the glory of the millenium.

Cleves, O. *W. C. Cooper, M. D.*

Study Table

Two Fine Books

On the table lie two books from *Macmillans,* both of high quality. The first is President King's "Religion as Life." Everything that comes from Dr. King is readable, suggestive and what you may call warm. He is talking to you, cordially and familiarly. Yet I wish that Dr. King could boil down his books and give us two or three that will live for a very long while. On reading this volume, which is really pregnant with the vital doctrine, that is, the development of life as the essential core of Christianity, I cannot after all feel that it is a finished piece of work. I think I formulate this criticism, not because the book is a poor one, but because it is so very good. One who has a vital appreciation of what Oberlin has been to the world can rejoice that it is presided over by a man who can speak as Dr. King always does speak, from the heart to the heart; and with brain force, well trained and free from bigotry. Best of all is the fact that Dr. King goes right ahead as if there were no bigotry or theologies in the world, except the simple theology that there is one God in whom we live and move and have our being—over all, through all and in all.

The other book, also from *Macmillans,* is "University and Historical Addresses," delivered by James Bryce during his residence in the United States. I opened this book directly at his address on Thomas Jefferson. I wanted to know if he could be as just by this great man as he has been flattering toward Alexander Hamilton, whom he has elsewhere pronounced our greatest product. If to believe in England and English ways made Hamilton our greatest, then in spite of his instability and strong bias away from democracy, he was greatest. In my judgment he bore no fair comparison, however, in statesmanship to Mr. Jefferson. Mr. Bryce professes not to intend a description of Mr. Jefferson; and yet his whole address is just that very thing. He manages to bring forward one or two archaic notions in agriculture that Mr. Jefferson blundered into, but does not tell us what a profound thinker and worker he was, if we consider only what he did for the rapid development of horticulture alone. Remember also that he established the first two universities in America, although that of Michigan was through the hand and brain of his friend Judge Woodward. It is enough, however, to say that he took the Golden Rule and the Sermon on the Mount, and poured them over into a new mould of political righteousness, called the Declaration of Independence, which has already made one continent a marvel of righteousness as compared with Europe, and is just now transforming another third of the world from being the home of ignorance and brutality to be the home of freedom and progress. I dislike very much this Address; although in some respects it is profound. I am turning with delight to a half dozen other Addresses in which Mr. Bryce does not feel compelled to show his English blood and sentiment. But wherever shall we find a thoroughbred Englishman who can be absolutely just with a man who beats England? In his "Allegiance to Humanity," however, he shows that after all he comes very near to being the exceptional Englishman that I have called for. He endorses Elihu Root's hope for a growth of international public opinion, involving perpetual peace, on the basis of international sentiment. By the way, this volume is inscribed to Mr. Root "in admiration and friendship." I have known Elihu Root from his first roundabouts. He has been a logician from the time he made mud pies, and argued that they were just as good as those made from pumpkin and apples. He has a keen mind, admirably drilled, and wonderfully ripened to grapple with the greatest problems of the age. Political parties he believes in; and affiliation with them, and that alone, makes him less than Thomas Jefferson.

The Independent has got well shaken into its definite new purposes; and the changes do not any longer provoke old readers to criticism. Try the number for May 15, and see what you think of it. Tell us if it does not handle our most important questions with a degree of insight rare among the magazines. It is not a story book, that you may be sure of; and its handling of current events is fully equal to its discussion of new books; while its Survey of the World nicely supplements its editorial discussion of the world's interests.

E. P. Powell.

IN THE ORCHARD.

O Robin in the cherry-tree,
I hear you caroling your glee;
The platform where you lightly tread
Is lighted up with cherries red;
And there you sing among the boughs,
Like Patti at the opera-house.
Who is the hero in your play,
To whom you sing in such a way?
And why are you so gaily drest
With scarlet ribbons on your breast?
And is your lover good and true,
And does he always sing to you?
Your orchestras are winds that blow
Their blossom-notes to me below;
And all the trembling leaves are throngs
Of people clapping for your songs.
I wonder if you like it when
I clap for you to sing again?

—Frank Dempster Sherman.

That is a good book which is opened with expectation and closed with profit.—*A. Bronson Alcott.*

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

SENIOR EDITOR.....JENKIN LLOYD JONES
ASSISTANT EDITOR.....EDITH LACKERSTEEN

EDITORIAL CONTRIBUTORS:

Charles E. Beals, Francis A. Christie, Joseph H. Crooker, Percy M. Dawson, John Faville, William C. Gannett, Fred. V. Hawley, Charles M. Henderson, Emil G. Hirsch, John Haynes Holmes, Newton Mann, Joseph Newton, E. P. Powell, Edwin A. Rumball, William M. Salter, Albion W. Small, Frederick Starr, Joseph Stolz, James G. Townsend, Eugene G. Updike, Albert R. Vail, Charles W. Wendte, James H. West, R. A. White, Charles Zueblin

"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

EXCLUSION OF RUSSO-JEWISH STUDENTS FROM GERMAN UNIVERSITIES

The first step towards excluding Russo-Jewish students from German Universities has been taken by the authorities of the Leipzig University. The Senate of that University has decreed, and the Saxon Minister of Education has confirmed the decree, that from the beginning of the summer term only those "Russian" students will be admitted into the University who have studied at least for two terms at a Russian University and have mastered the German language. This decision is tantamount to the exclusion of all Russo-Jewish students from the University in question, at which no less than five hundred of our young Russian brethren received their academic education in recent decades, for only five per cent of Russian Jews are allowed to enter the native Universities, and these few lucky ones never leave the Russian Universities until they have finished their studies. It is also difficult to find a young Russian Jew who has had a purely Russian education, and who would have mastered the German language on his arrival in Germany. The fear is expressed that the system by which thousands of young Russian Jews have been able to draw from the sources of German culture will soon belong to the past.—*The Jewish Criterion.*

EXPERIENCE THE BEST EXPOSITOR OF DOCTRINE

The uncompromising directness with which Dr. Henry van Dyke, preaching at the ordination of his son Tertius, espoused the cause of the young man against those who have questioned the soundness of his faith, will endear Dr. van Dyke more than ever to a church which has long admired the forthright fashion in which he always speaks either in sermons or in books, in poetry or in prose. But the dramatic intensity of his defense of his son—which was what the daily press caught mainly from the sermon—should not shut out from attention the sober words of more permanent application which in the same discourse he uttered in praise of the better way of propagating the truth as it is in Christ Jesus and defending the doctrine that God has intrusted to the church. The marrow of what he had to say in this connection is contained in the following simple but singularly cogent sentences:

"Bring all the beauty, all the reason, all the force, that you can into your presentation of the truth. But remember that one spark of the Spirit counts for more than all else. It is the coming of the light that drives out darkness. It is the presence of life that overcomes death. The world is hungry for a simpler, straighter, more vital Christianity—a gospel that children can understand and strong men can live. Real orthodoxy is not to be measured by definitions but by the spirit that is in a man. Religion is best served and promoted by those who express it simply, commend it warmly, and practice it daily. I have heard of a young man—a plain, rough, earnest fellow—who desired to be a Christian minister. He was brought before a presbytery to be examined, and the questioner asked him for a condensed statement of textual and philosophical arguments for the consubstantial deity of Christ. The young candidate was confused and bewildered by the question and sat silent with downcast face. Then an old preacher in the back of the room called out, 'Brother, how do you know that Jesus is the Son of God?' The boy sprang up, his face aglow, the tears in his eyes. 'How do I know?' he cried. 'Why, God bless you, he saved my soul!' I tell you that this man went down to his house justified and approved by the Master."—*The Continent.*

A NEW MENACE

There grows along the Rio Grande a cactus plant called "peyote" and "mescal," which, when cut, dried and rolled into pellets, becomes a most insidious intoxicant. Up to this time its use has extended only among certain Indian tribes in Wyoming, Nebraska, South Dakota and Oklahoma, but its pernicious effects are recognized sufficiently to lead the framers of the Indian appropriation bill, in Congress at Washington, to put in an item of $75,000 to fight the sale of *"peyote"* as well as liquor. But already the vicious *white* man, willing to make money by the degredation of his own or any other race, has begun to "trade" in this stuff, and to the shame of that body the *senate*

The Unitarian Advance

A Monthly Magazine of Progress in Religion
GEORGE H. BADGER, EDITOR

ASSOCIATE EDITORS
JOHN HAYNES HOLMES, EDGAR SWAN WIERS, HENRY WILDER FOOTE, CHARLES WESLEY CASSON, FREDERICK ROBERTSON GRIFFIN, ALSON HAVEN ROBINSON

CONTRIBUTING EDITORS
REV. THOMAS R. SLICER, of New York; REV. JABEZ T. SUNDERLAND, of Hartford, Conn.; REV. THOMAS VAN NESS, of Boston; PRES. FRANKLIN C. SOUTHWORTH, of Meadville, Pa.; REV. WILSON M. BACKUS, of Minneapolis, Minn.

THE UNITARIAN ADVANCE
is for all of us, all together. It aims to be the organ of no restricted section, no segregated group, no separating party, and no "peculiar idea." It stands for "the open door" for ideas, with a square deal for all sides.

THE UNITARIAN ADVANCE
Stands pre-eminently for the **Forward Movement** in religious thought and activity—for the fundamental principle of Unitarianism.

THE UNITARIAN ADVANCE
has a resolute purpose.—but it is not dull about it. It is dead in earnest,—which makes it very much alive. It is progressive,—that is, always interesting. It is not afraid of new ideas; and its editors have the courage of their convictions. Besides, we do not deem it essential always to say things in the same old way.

Subscription, One Dollar. Address
THE UNITARIAN ADVANCE
104 East Twentieth Street, New York

$53,000.00

BEING GIVEN AWAY

to those who act as the local representatives of **EVERYBODY'S MAGAZINE** and **THE DELINEATOR**—all in addition to liberal commissions. Let us show you how you can

Secure a Share

simply by forwarding the subscriptions of your friends and neighbors and collecting the renewals of our present subscribers. Try for THIS month's prizes. There are lots of prizes that can be won only by persons living in towns same size as your own. Write at once to the

BUTTERICK PUBLISHING COMPANY
Butterick Building, New York City

GREGG SHORTHAND

holds the world's record for accuracy—**99.6% perfect**—made by Mr. Charles L. Swem on solid non-court matter. On court testimony, Mr. Swem wrote **268 net words per minute**—only one word below the previous world's record.

Gregg Shorthand is the **easiest system** to learn and by far the most efficient in practice. It is taught in over 2,000 schools because with it students can obtain more satisfactory results in a given time than is possible with any other system.

START NOW—Day and Evening Sessions

Gregg School is the largest school in the world devoted entirely to shorthand training.

Let us send you a catalog. Write for a copy to-day, or, better still, call personally and note for yourself the many advantages enjoyed by our students.

GREGG SCHOOL
Telephone Central 3739
32 S. Wabash Avenue Chicago, Ill.

committee sent the appropriation bill to the house with the word "peyote" *struck out.* Why? Have some of the Senator's an interest in this new kind of "Vice Trust"—as *The Continent* calls it? Let the expression of public opinion help now, at the outset, to stamp out this traffic. W.

One hundred and ten appointments to fellowships in the University of Chicago for the year 1913-14 were announced at the end of April. Of these, nineteen were assigned to women. Of the total number of fellowships twenty-nine were given to students who have received degrees from the University of Chicago, other institutions represented in the distribution being. Harvard, Leland Stanford, Vassar, Bryn Mawr, Williams, Columbia, Texas, Minnesota, Illinois, California, Radcliffe, Washington, Cornell, and Manitoba. The fellowships range in value from $120 to $520.—*University News Letter.*

If there be those who seek for joy and bliss
In earthly mire and darkness, their great pain
Shall wring the tears of healing from their eyes.

Michael Wood.

PROCTOR ACADEMY
Andover, N. H.

A school for boys and girls conducted under the auspices of Unitarians. In the foothills of the White Mountains, 100 miles from Boston. Pure water. Bracing air. Central heating and lighting plant. Complete sanitation. Separate dormitories. Gymnasium. Athletic advantages. School farms of 150 acres. College Preparatory, Agricultural, Domestic Science, and Commercial courses. Board and tuition $250 a year. Tuition Scholarships for ten students. For catalogue and full information address

FRANCIS TREADWAY CLAYTON, PRINCIPAL

THE ARYAN
The Hindu Paper of Canada

Published at 630 Speed Avenue
VICTORIA, B. C.

Send your subscription and write for advertising rates to
S. SINGH, Managing Editor.

KENWOOD FLORAL Co.
HENRY HILMERS, Prop.
Phone Oakland 78. 1117 E. 47th Street
Choice Plants and Cut Flowers

Tel. Douglas 3882 Est. 1873

Wm. Wilson
Dealer in
PAINTS, OILS, VARNISHES
Glass and Glazing
Tools, Cutlery and Hardware
3831-33 Cottage Grove Avenue,
CHICAGO

Winter Home in Summer Land

"HICKORY CREST"

beautiful private home, all modern conveniences, thirty-acre grove, five minutes of Southern R. R. Station, now open to a few boarders. Special attention to convalescents or those seeking a mild, dry climate for winter. Milk, butter and eggs produced at home. Terms, fifteen dollars per week. References exchanged.

Address

"HICKORY CREST"
Seneca - - South Carolina

A MAGAZINE of LAUGHTER
THE FUNNIEST OF ALL THE FUNNY MAGAZINES
Primful of wholesome wit and humor. Join the campaign for One Million subscribers by sending 25 CENTS in Coin for One Year or five (5) separate subscriptions for $1.00. Foreign sub'ns, 25 cents extra.
THOMPSON'S MAGAZINE, Dept. , 323 Federal St., Chicago

The Meadville Theological School

MEADVILLE, PA.

Founded 1844

is a modern, undogmatic training-school for the ministry, which seeks to combine accuracy of scholarship with catholicity of spirit and practical efficiency. In order to meet the demands made upon it by the churches, it needs at once double its present number of students.

For catalog address, The Registrar, Meadville Theological School

A Veritable Human Document

THE AUTOBIOGRAPHY OF A WORKING WOMAN

By ADELHEID POPP

With Introduction to American Edition By Jenkin Lloyd Jones

An impressive account of the struggles of a woman who undertakes to earn her own livelihood. Will be read with interest by all who are concerned with the great problem of the woman toiler.

Dr. Jones says in his introduction:

Here is the story of a "working woman" who has felt the bitterness of hard, unrelenting toil, and out of the agony of such a life has been brought into sympathy with the Gospel side of co-operation. By bitter tears the eyes were cleared to read the illuminating message of the great democratic movement that assumes the name "socialism" in many quarters.

That working men and women will read this book with bated breath and tearful sympathy goes without the saying. But it is a book for the employer more than for the employee, for the more favored rather than the less favored. It is a book that ought to find a place among the religious books on the center table of the rich.

With portraits, 12mo. $1.25 net.
Of All Booksellers, or
F. G. BROWNE & CO.
Publishers, Chicago

Bowman Dairy Company

MILK BOTTLED IN THE COUNTRY

Milk :: Cream :: Butter :: Buttermilk

DO OUR WAGONS SERVE YOU?
WHY NOT HAVE THE BEST?

4221-4229 State Street

Telephones at all Division Offices

EVANSTON :: CHICAGO :: OAK PARK

40 Miles. See Chicago Parks and Boulevards
SIX PASSENGERS FOR $10.00

High-Class Touring Cars

AUTOMOBILES AT REASONABLE RATES
FOR ALL PURPOSES
DAY AND NIGHT SERVICE

Phones
Douglas 3268
Automatic 79-806

OAKLAND AUTO LIVERY
826 EAST 39th STREET

CREAMERIES:
Beecher, Ill., Orland, Ill., Goodings' Grove, Ill.

Dowd Pure Milk Co.

4326-34 Wabash Ave.

Phone Oakland 474

Milk and Cream of the Highest Grade Bottled in the Country.

OUR MOTTO:
Purity, Cleanliness, and Efficient Delivery

FREE BOOKS

By Emanuel Swedenborg,
"Heaven and Hell," 624 pages;
"Divine Providence," 605 pages;
"Four Leading Doctrines," 593 pages;
"Divine Love and Wisdom," 598 pages.
Sent to any address on receipt of postage, 6 cents per book or 24 cents for the set.

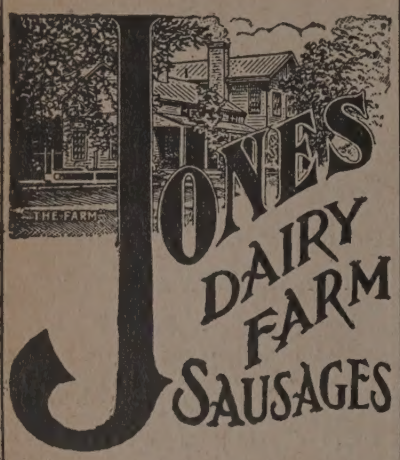
THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY
3 W. 29th St., New York City.

The Subscription Price of
UNITY
is $2.00 per annum

THE MAXIMS OF PTAHHOTEP

A beautiful and interesting Card has been prepared as an Easter gift for the pupils of All Souls Sunday School. The sentences are taken from an Instruction Book for the use of Egyptian Youth edited in the time of the Pyramid Builders. The size is 12½x8½ inches with richly colored border. Copies can be procured for 25 cents.

UNITY PUBLISHING CO.
700 Oakwood Blvd.
CHICAGO



ASK YOUR DEALER FOR

Jones Dairy Farm Products

We Make

SAUSAGE, HAMS, BACON and LARD

We will be glad to send you one of our little books containing recipes upon request

MILO C. JONES
Jones Dairy Farm
FORT ATKINSON :-: WIS.

Free Reading!

Unitarian sermons sent free on application to MISS ELLEN A. CALL, 35 Sumner St., Lawrence, Mass.

Removal Notice

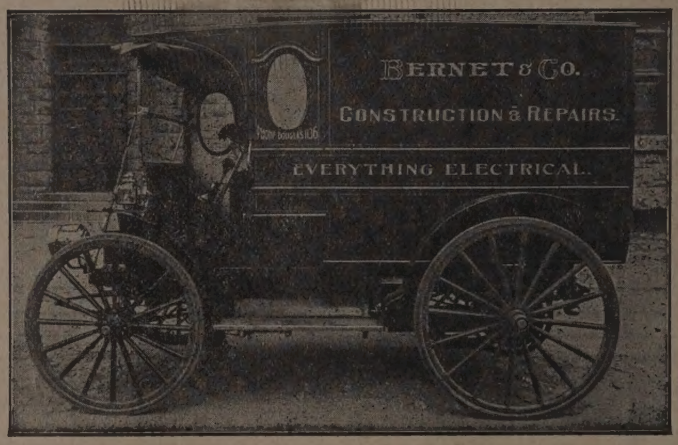
FORCED TO MOVE

The building which we now occupy will be torn down January 1, 1913. We have secured the entire building at 24 West Lake street, near State, where we are permanently located. However, we shall continue to operate this store at 24 North Wabash until December 31.

Telephone, Central 480

White Sewing Machine Co.

GEO. E. CAUGHEY, Manager



Prompt Service - Best Workmanship

4532 St. Lawrence Avenue

PHONE DREXEL 1435

O. Huppenbauer G. A. Gunggoll P. J. Hiselman

EXPERT REPAIRS, BATTERY RENEWALS AND SUPPLIES

Royal Electric Garage

556-606 E. 40th St.

Half Block East of Vincennes Ave.

PHONE KENWOOD 4146

Buy your wife an Electric and keep it at the Royal Electric Garage. WE HOUSE ELECTRICS EXCLUSIVELY. No dirt or grease from gasoline in this garage.